The Inquirer

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THE ACT OF FAITH

THE most pressing emotion of the ordinary man in face of what is called the Berlin crisis, and the terrible nuclear threat attached to it, is probably a sense of helplessness in influencing events. He hardly knows what is taking place behind the scenes. He knows little enough of the history which has produced the crisis. He knows little enough of the Russian case, or for that matter the Western case, save generalities. He now knows that the present series of Russian nuclear explosions must have taken twelvemonths to prepare, and the American reply much the same time. All this was taking place in secret although perhaps known to American and Russian intelligence. The ordinary man suddenly finds himself in a situation which has long been developing and of which he has long been ignorant.

He now finds himself in a crisis of baffling perplexity, and even if he saw through it clearly, and could make simple decisions about it, what can he do about the left-over Russian or the American bomb threat, which seems to be the centre of the terror ?

The Millions

Some in this country can find an answer in civil disobedience in the Campaign For Nuclear Disarmament. This, for those who can engage in it, is something ; they believe they are influencing events. But the events are now on a universal scale. Imagination must move from trying to sit down in Parliament Square to what is happening in Moscow and Washington. Can the personal decision to try sit down in London influence one iota what is being done in Moscow or Washington, not to mention Pekin, or for that matter all the capitals of the great powers ? No doubt the sit-downers and the campaigners have their answer ; but on the face of it it is unconvincing to millions of people, and it is the millions who require to feel that they can control or influence events. The millions appear helpless, in this country and elsewhere.

They too of course know some answers. General disarmament. Ban the Bomb. Turn the United Nations into a World Force. But one look at these, no matter how necessary they may be, indicates a passage of time before they really can become effective. It is unlikely when the Berlin crisis is dealt with that all international crises will then cease. The world problems show an indefinite number of crises ready to come up into view.

It is necessary for most men to have some faith that somehow or other in some way or other mankind will find its way through without crushing disaster, say in this century. Is the essence of man of such a nature that it gives this hope ? If there are grounds, or perhaps even guarantees for this hope, then everyone can feel that no matter what action is taken or can be taken, the crisis of war and bombing can be overcome.

The Governing Groups

The ordinary man on the whole is ignorant of what has immediately taken place in the world order, or how it came to take place. Presumably it is known to the governing groups in all the great countries ; but the ordinary man has his private life to live, he cannot be expected to evaluate and pass judgment daily upon events which demand considerable study. He has to act, if act at all, from broad and deep convictions of conduct. Can he be sure that from such action hope can come and history be guided into moral good and not disaster ?

There are ultimate grounds for such a certainty. The ordinary man may be ignorant of the conditions of what are called crises, and through which he must live, but this is nothing compared with the general ignorance in which he lives about the nature of his universe ; how, where, and why it came into being ; how, where, and why it will enter into the entirely undisclosed future. Situated in an infinity of space and an eternity of time he is after all a seemingly feeble creature.

The Great Fact

Yet he lives. And modern historic man may be certain that no matter how pressing his difficulties of existence, they are certainly not more difficult than those of his pre-historic ancestors. Modern man lives chiefly by one fact, and no doubt his ancestors lived by that fact also ; he passes judgments of right and wrong upon events, and he grapples in terms of right and wrong with great psychological forces in himself ; this proves him more frequently to be a hero than a coward.

In short, the ordinary man, being ignorant, yet holds within himself all the forces by which men live. His ignorance is relative to that great knowledge and power. It has brought him through inestimable struggles with pre-historic beasts in dark jungles to the struggles of today. It is unlikely that he will fail now. The essence of man will be triumphant over the forces that try and destroy him.

A LAYMAN'S DIARY

August 28. This afternoon I accompanied the Rev. John Kielty to the dull, hygienic block of Government offices opposite Waterloo Station where the Pilkington Committee on Broadcasting are conducting their momentous proceedings. We had been invited to give oral evidence, "from 3 to 4 p.m.", in amplification of the written memorandum which the General Assembly submitted to the committee early this year.

When I say "momentous proceedings" I really *mean* it. Sir Harry Pilkington's committee—who are expected to report early next year—are probably going to have a striking effect for good (or not so good ?) on the way of life of this country, and on the bringing-up of children in particular. (That is, unless the Government decide to ignore their recommendations—a thing which *has* been known to happen to committees, and even to Royal Commissions.) I only hope that, when they get round to writing down their views, they will not be too exhausted by the dead weight of material that has fallen on them to give a determined lead for *quality* in broadcast programmes (the G.A.'s main plea). And if they can achieve a slight easing of the "main stream" grip on much of religious broadcasting, that would be nice, too.

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I don't think it is *lèse-majesté* or breach of privilege to disclose what is said before a Committee on Broadcasting (in fact, the courteous invitation to us to come along implied that it would be all right for us to publish what we had said). But I won't anticipate any report Mr. Kielty may be giving to the G.A. Council. What I *can* say is that we both got the impression that the G.A.'s evidence had been read with great care and sympathy; and that there are a number of people with lively minds on the committee who are going to probe deeply beneath conventional views on subjects like violence, censorship, advertising and "what the public wants". I hope that for *their* part they felt, to some degree, that Unitarians are not self-centred "anti"-people with chips on their shoulders, but ordinary human beings who do not mind saying "I don't know" now and then when a baffling question is thrown at them.

I like one touch. When we went in, the whole committee *stood up* until we were seated, and this dispelled in a flash any "inquisitorial" air that one might have sensed about the proceedings. When we left, they all stood up again, and the Chairman said benignly, "Thank you very much for coming." If that is the spirit in which they are receiving evidence, I think we may hope for a report of some real value at the end of it all. And a committee which includes Billy Wright, Joyce Grenfell and Richard Hoggart will surely produce something a little different from the conventional Blue Book.

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September 3 (Sunday). Between bursts of Johnny Dankworth in *The Sunday Break* tonight (ITV) we were given an absorbing picture, on film and in live discussion, of what a good place a secondary modern school can be, given able teachers and imaginative leadership. The main message of the broadcast was to show how the Methodist, Anglican and Presbyterian ministers were collaborating to meet the religious needs of the boys and girls of Nechells Secondary School, Birmingham. That in itself was novel and interesting, but what impressed us even more was the personality of the headmaster (and of his deputy). Here was a school where co-operation ranked higher than competition: if two friends wanted to be in the same class, they were put in the same class, and could sit in the same group, too, if they wished: this was done, not as a grudging concession, but as a contribution to the spirit of the school. Each child's progress was measured against *his own* past attainments and his estimated best, not by contrast with the most brilliant pupil in the class; with the result that a sense of achievement was within the grasp of every child, even the dullest. There was no corporal punishment—it obviously was not part of the Head's scheme of things. And how many schools today set themselves—as Nechells does—to confer *emotional* maturity first and academic maturity later? "Klaus Fuchs was highly trained academically" said the Head to a critic, "but his emotional development was not up to the same standard, and look what happened".

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September 4. Lord Parker, the Lord Chief Justice, is in Australia. Yesterday, in Adelaide, he said that he had given up trying to bring about the reintroduction of corporal punishmen in England, because Parliament was strongly against it. I am glad to hear that. Last week, in a sound broadcast, Michael Flanders and Donald Swann were talking about their plans for a two-man show as a sequel to their excellent *At the Drop of a Hat*. Flanders hinted that they might go a bit more political this time. "In fact" he said, "I've just finished a song called 'Bring Back the Birch'". That is cheering news, too. A prick or two of barbed ridicule would be a lot to deflate the primitive clamour for judical violence—which will soon be rearing its unlovely head again when the political party conferences come round.

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September 7. Anouilh's *Becket* is the most recent addition to the repertory of the Royal Shakespeare Company at the Aldwych Theatre (Stratford-on-Avon's London counterpart). When I read in the reviews about the striking scene in which Becket and the King confronted each other on a desolate heath on horseback, I wondered how on earth this was to be convincingly done on the stage. (Beerbohm Tree would have had real horses, no doubt, and ruined the scene.) Now I know, and I'm not telling how it's done. It is impressive, and yet the effect is very simply managed. Indeed the whole production is completely worthy of the standard already set by *Oedipe*, *The Duchess of Malfi* and *The Devils*. Eric Porter (no, *Porter*: yes, it *is* confusing, isn't it ?) as Becket and Christopher Plummer as the King give a superb picture of the unbearable tension between the two leaders, once youthful companions, now rivals for power, pitting "the honour of the Crown" against "the honour of God". These two men so dominate the play that I can hardly recall who else was in it.

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Not very long ago, another Becket (T. S. Eliot's Becket on that occasion) took the stage in a Northern cathedral—a building much hemmed in by commercial premises, shops and hostelries. One night, I am told, at the climax of the play, as four sorrowing henchmen were carrying the murdered archbishop off the stage and through a side door, a stage microphone picked up his whispered "last words" and relayed them faithfully to the audience. They were, "*Straight on to the 'Mitre', boys.*"

AFTER DAVOS: AN ALPINE PILGRIMAGE

By Rosemary and Jeremy Goring

SINCE Davos, the location of this year's I.A.R.F. Congress, lies in the Swiss canton of Graubunden or Grisons, which was an early centre of Antitrinitarian teaching, it became clear to us that before we set off for the Congress we must do some homework on the history of the region. So we took down volume one of Wilbur's *History of Unitarianism* from the shelf and turned up the chapter on "Antitrinitarian Pioneers in the Grisons". There we read how, in the early sixteenth century, a number of radical-minded clerics, driven out of Italy by the Inquisition, found a refuge in the Lower Engadine. Among these refugees were two former Capuchin monks, Girolamo Marliano and Francesco di Calabria, who, having been invited to become ministers of the respective parishes of Lavin and Fetan, freely and openly preached Antitrinitarian views. The villagers evidently heard them gladly, but in due course news of the Italians' heresy reached the provincial synod and the two churches were ordered to dismiss their ministers. The people of Lavin regretfully obeyed, but those of Fetan stood by their pastor.

It was not until two years later, in 1544, after considerable pressure had been brought to bear, that Francesco was eventually ejected from his pulpit and forthwith disappeared from history.

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Because of its loyalty to this early Antitrinitarian pioneer, Fetan, we thought, ought to be the Mecca of the religious liberal's pilgrimage in the Grisons: and so it was to this Alpine village that we determined to go as soon as the Congress was over. On Monday, August 14th, therefore, we (in company with the Rev. Eric Price of Bolton and Dr. Charles Forman of Plymouth, Mass.) crossed over the Fluela Pass into the valley of the Lower Engadine—a gorge rather than a valley, through which roar the ice-green, translucent waters of the Inn. Our first glimpse of Fetan at once gave us considerable insight into those events of four hundred years ago; as the village is perched on a ridge 1,000 feet above the river and approachable only by a series of alarming hairpin bends, it can easily be imagined that the inhabitants would have been able to follow the dictates of reason and conscience without much risk of outside interference. Their situation would thus have been very different from that of the men of Lavin, which, lying in the valley on the main road from Süss to Schulz, was all too accessible to heresy hunters.

The modern village of Fetan is not, as we had imagined, a collection of typical-looking wooden chalets. The houses are stone and stucco, and of surprisingly noble proportions: inscriptions on some of them, often beautifully wrought, told us that they dated back to the seventeenth century. We were struck by the exceptionally spacious doorways, rounded arches almost wide enough to admit a yoke of oxen; and it was not until we had been there a day or two that we realised that this is just what they do admit—or at any rate, if not oxen, cows. For the ground floor of these buildings consists entirely of hayloft and cowbyre, and the family live upstairs. This may explain why the village is prone to devastation by fire. One such conflagration, early in the seventeenth century, destroyed the church that Francesco preached in, and on its site was built the one whose tall white bell-tower, with its black onion-shaped dome, now dominates the village.

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The present incumbent of the church lives in the neighbouring parish of Ardez, with which Fetan is now united. We called on him on our first morning. He welcomed us most cordially, speaking alternately in French and German. He was astounded to discover that three of his guests were fellow pfarrers and that the fourth was a "frau pfarrer". Never before had so much clerical talent been assembled, tie-less and coatless, in that well-ordered sitting-room. We told him of our mission. Yes, he said uncertainly, he had heard of Francesco. "An Italian, wasn't he?" he asked. "From . . . from Bologna. . . ." "Calabria", we corrected. "Yes, yes, of course. Calabria. But I'm afraid that very little is known about him. We have no records of that date. . . ." We changed the subject. He was clearly not very interested in the career of his remote predecessor. He was more concerned about the present than the past: he wanted to talk about the contemporary situation in his parish, about the economic problems of his people.

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Wishing to prolong the discussion, we arranged to meet for coffee at our hotel after dinner that evening. His arrival at the hotel caused quite a commotion: the proprietors were members of his flock and insisted on putting their private sitting-room at our disposal. Here, undisturbed by other guests, our conversation went on for a couple of hours. We discussed every conceivable subject . . . except the career of Francesco di Calabria. Unitarianism came up once or twice but our combined mastery of French and German was not quite good enough to enable us to dispel the illusion that our theological position was a half-way house between Luther and Calvin. However, he did accept a complimentary copy of *Faith and Freedom* and, what is more, promised, with the aid of a dictionary, to read it. (But, we could not help wondering, would any dictionary be able to clarify the meaning of a word like "humanism", which most of the Swiss that we met at Davos tended to equate with the philosophy of Erasmus?) So, having declined a pressing invitation to take a service for him on the following Sunday and an even more tempting (but, alas! only semi-serious) offer to exchange pulpits for a year, we eventually took leave of our friend.

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The final act of our pilgrimage was to visit Fetan church, which, like almost all the parish churches in Graubunden, is of modest proportions and simple design. Inside, the plain, white-washed walls and solid wooden galleries reminded us of an English meeting-house: the one unfamiliar feature was the semi-circular apse at the east end, decorated only with delicate designs of Alpine flowers. In the pulpit (which, after all, we had been invited to occupy) we found the equivalent of our *Book of Occasional Services*, written in Romanisch, which is a language in its own right, though spoken only by some 40,000 Swiss, and which Fetan's Calabrian pastor would probably have found no difficulty in learning. We managed to decipher part of the Confirmation Service and were delighted to discover that the Trinity had no place in it: the candidates were merely required to affirm a belief in God and a readiness to follow the example of Christ. Clearly the labours of the sixteenth-century pioneers had not been entirely in vain.

Before leaving the church we copied out Luke ii. 14, from the big Romanisch Bible. We plan to write it on a Christmas card to be sent to the pfarrer as a reminder of our visit and as a microscopic contribution to the Unity of Mankind in a Divided World.

Gloria a Dieu in las otessas e pasch sun terra tanter ils crastians, dals quals el ha baiaplaschair.

AT BELGRADE

THE COMMITMENTS OF THE "NON-COMMITTED"

By Homer A. Jack

(Dr. Homer Jack was minister of the Unitarian Church of Evanston, Illinois, from 1948 to 1959. He is now a leading executive official of the peace movements in the U.S.A. He attended as an observer the recent conference of "non-aligned" nations in Belgrade.)

THE Belgrade Conference was many years in the making. Its origins were in the Asian-African Conference of Bandung in 1955, the All-African People's Conferences, the meeting of heads of state at the United Nations in the autumn of 1960, and the Casablanca Conference of African states in January, 1961. After preparatory sessions in Cairo in June, 1961, an impressive number of presidents, prime ministers and princes gathered near Belgrade's Marx-Engels Square in an effort to liquidate the remaining areas of colonialism, keep the peace, and otherwise find areas for co-operation.

In the almost four days of general debate, Western-leaning Archbishop Makarios of Cyprus found himself seated alphabetically next to Soviet-leaning President Dorticos of Cuba. The heads of state conducted, for some 700 diplomats present and almost twice that number of journalists, a seminar on the semantics of non-alignment.

The delegates took pains to disavow 1:— the concept of neutralism in the negative sense, and 2:—the desire to form a third bloc. Makarios denied that the nations assembled were "indifferent and passive to world problems". The countries refuse to call themselves non-committed, because they do indeed have firm commitments. But they do not want to align their national destinies with one or another of the two blocs in the cold war. Their present sympathies may be with the U.S.S.R. or with the U.S., but they refuse to enter into military pacts with any bloc, accept military aid, or allow foreign military bases on their soil. This gives them, again in the words of Makarios, "freedom of judgment and (an) independent approach to world problems". Thus while they talk about being a moral force, most of their leaders fear their becoming a third force. They

feel that even a continuing secretariat might lead to military co-operation which would be unfortunate. Such is the current meaning of non-alignment, although the genus has almost as many species as countries represented at Belgrade.

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Concurrent with these remarks on non-alignment, the heads of state in their formal speeches also discussed colonialism, neo-colonialism, disarmament and world peace. Indeed, Nehru electrified the Conference by refusing to discuss his problems with China or Portugal. He recalled how he visited the old League of Nations in Geneva in 1938—one year before the beginning of World War II—and he found them debating the opium traffic! He hoped the Belgrade Conference would be more pertinent and thus he said that "if war comes all else for the moment goes". He urged study and action to induce the two major powers to negotiate and prevent war.

This temporary "down-grading" of anti-imperialism displeased some of the heads of state, but in the end the Conference endorsed Nehru's emphasis. For several days and nights, a committee drafted the Conference declaration. Nehru wrote an Appeal for Peace which was issued as a separate document.

A chief problem was how specific to be about Germany and Berlin. Some of the delegates had a Western view. Thus Makarios called for a U.N. plebiscite of the German people since any negotiations "must be based upon the will of the German people". Sukarno, on the other hand, called for "the recognition of the temporary de facto sovereignty of the two Germanies". The latter position had a slight majority in the Conference, but Nehru again gave the decisive word when he said that the Conference "cannot lay down any terms" on which the Big Powers should negotiate since "we are dealing with proud nations and they may react wrongly". Some felt the Conference lost an opportunity by not pointing out the facts of international life both to the West and to the Soviets on Germany.

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The member countries are so underdeveloped that the real frontier of most concern to the Conference was not that between the West and the Soviet states, but that between the northern (developed) and the southern (undeveloped) states. They want desperately to remove the "economic imbalance inherited from colonialism". They want to close the "ever-widening gap in the standards of living between the few economically advanced countries and the many economically less-developed countries". Despite this demand for more economic aid, they want to be "free to determine the use of the economic and technical assistance which they receive". They fear the discriminations of the European common market. They see economic neo-colonialism not only in Africa but also in Latin America.

The nations at Belgrade realised the importance of the U.N. Although there were Asian-African criticisms of the U.N. operation in the Congo, Premier Adoula of the Congo praised the U.N. The declaration urged an expanded Security Council, some changes in the U.N. secretariat (but not the Russian troika), and the seating of the People's Republic of China.

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Who won at Belgrade? Not the Russians, for many of their pet proposals were not endorsed, such as their position on Germany, the troika, their insistence on a deadline for the liquidation of colonialism and their version of disarmament basically without inspection. The Americans did not win either, for American interference in Cuba was criticised, the American position on China was opposed, and America's NATO allies such as France and Portugal were bitterly attacked for their continued colonialism. Thus this resulted in the condemnation of both the U.S.S.R. and the U.S. for their pretensions. The Belgrade Conference insisted that neither America nor Russia has a monopoly of political wisdom and virtue; both are leading the world to war.

The non-aligned states, however, also achieved an ambiguous victory at Belgrade. For all their talk of being a moral force, they failed in several instances. They condemned Western colonialism, but failed to discuss Soviet colonialism in Eastern Europe or Chinese colonialism in Tibet. Equally, the Conference refused to comment on the Russian resumption of nuclear weapon tests. (The announcement of American tests reached Belgrade only a few hours before the Conference adjourned.) While Nasser, Nehru and some others expressed "shock" publicly at the Russian move, the Conference collectively was silent. The declaration spoke about the necessity of outlawing all nuclear tests and it asked that the moratorium on testing be resumed. But Belgrade gave no judgment on breaking the moratorium.

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There may be several reasons for this double standard. The Asian-African states retain a legacy of suspicion toward the West because of decades of colonialism and racialism. This cannot easily be shaken off by freedom. In addition, there is an ambivalence toward their former colonial rulers, one of love and hate. Also there may be greater expectations toward the West than toward Russia. The double standard may actually be a compliment to the West, but it results in strange political behaviour. Thus had the Americans resumed nuclear tests first, the Conference would probably have been much more outspoken. This differing response is a fact of life which the West must understand and not ignore. For the West to assume that the 25 states gathered at Belgrade (representing one-third of the people of the world and one-fourth of the membership of the United Nations) would have given up their non-alignment and joined NATO with the resumption of the first Russian nuclear tests—this would be making a serious misjudgment of international behaviour. The non-aligned leaders, as those of the aligned states, are tainted with human error, but still the moral achievement of the Conference, and especially that of Nehru, was as high as that found anywhere in the West, including in the churches.

THE VIRGIN BIRTH AND THE RESURRECTION

By Leslie Paul

Mr. Paul, by invitation, comments upon the "Inquirer" leader of last week which reviewed his book "Son of Man".

SIR: One hopes that biographies of Jesus will go on being written, at least on a serious, not sentimental plane, for this is one way by which each age grapples with a tremendous event which still moves history. It is true that the sources for biography are exiguous and compel an effort to enter imaginatively into a vanished age, but we are luckier than most ages in the material of the Papyri, and in the scrolls from the Qumran caves, and in more than a century of critical examination of texts behind us. We are in duty bound to go on seeking to discover what the life of Christ means and meant, but imaginatively, not simply analytically. This must be my apology.

I sympathise with the Unitarian dilemma over my book, expressed with such humbleness of spirit and ecumenical feeling in your leader last week: the more so because I have pondered this as much in my "sensitive disturbed agnosticism" as in my faith, but one has, at some point, to make up one's mind. The leader took up two key points, the Nativity stories and the Resurrection, and asks why I reject the one and accept the other. I suppose the first answer is that, anyway, one brings a critical apparatus to bear on New Testament material, unless one is a Fundamentalist. It is often contradictory; it is not all of equal value; therefore instinctively one evaluates it, even in the absence of the critical discipline a philosopher might be expected to show. A case in point is the cursing of the barren fig tree—event? or misunderstood parable? It is because this kind of evaluation was of necessity borne upon me that I found myself putting aside the birth stories of St. Matthew and St. Luke while accepting the Resurrection accounts of the four Gospels. The Crucifixion and Resurrection accounts seem to me central to the life and teaching of Jesus; there is a build-up in each Gospel towards these extraordinary events. After the burial of Jesus,

the tomb is found empty and the stone rolled back, and rumours of the appearances of Jesus multiply among the frightened and discouraged followers. I think one must accept that the tomb was empty and that if the disciples had stolen and hidden the body (but for what reason ?) they began from that moment to live a great lie and to build a noble faith upon it. I find this inconceivable ! There is a note of uncertainty, of doubt, and even of something hysterical in the accounts of the appearances; but this is compatible with, first, some collective religious experience and, second, the grief and anxiety inevitable in those alarming days. *What this is not compatible with is a conspiracy to steal and hide the body and defraud the world.*

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The faith which grew from that moment, in all the astonishing confidence regained at Pentecost, seems without doubt to have been based upon belief in the Resurrection, plus a sense of the reappearances of Jesus; it was already looking towards the Second Coming. Whatever else was gained from the empty tomb, certainly a mystical sense of the ubiquitous presence of Jesus was gained from it. Therefore, apart from the weighty testimony of the whole New Testament to the risen Jesus, even an outsider's critical acumen would compel him to argue the birth of Christianity from those brief Jerusalem days, and not from accounts of the Nativity.

The birth stories do not carry the same weight, though it is not so much a matter of weighing one miracle against another, as asking, what, historically and biographically, do the birth stories achieve ? The answer is, strangely, nothing for the contemporary Jesus. They are not issues in his mission. His contemporaries, including his disciples, obviously believed that he was a man of the same order as the rest of them. This did not preclude Messiahship in the Jewish sense, but it did preclude miraculous birth. The divinity asserted in the birth stories is not a campaign issue, or an issue at the trial, or at the moment of the discovery of the empty tomb, or at the first rumours of the appearances. Everybody behaves, including the Virgin Mary, as if the birth stories had never been heard of. But it is hard to believe that stories so moving and startling—the star of Bethlehem, the wise men and the shepherds, the massacre of the innocents, the flight into Egypt—would not have surrounded Jesus publicly with the aura of the King returned from exile from the first moment of his campaign—the truth seems to be that they were not known.

Why did they arise, or were dredged up ? The answer seems to be that they are *the result of* the tremendous interrogation the Resurrection addressed to the followers of Jesus. If this was his end, did not his beginning equally manifest the Divine ? If he rose from the dead was he ever genuinely man—or was he simply ghost or spirit masquerading as man ? I need not name the heresies which laboured such points. In marvellous poetry, the birth stories assert the two points at the heart of the debate—Jesus was man born of woman in the fact of his birth, but in his birth he was also divine. Thus obliquely they are tributes to the faith the early Christians had in the Resurrection, to the need forced on them to read back into the life of Jesus the divinity they were certain marked his end. May I say therefore that not simply faith, but faith plus reflection, or plus critical evaluation, brought me to the conclusions I set down in "Son of Man".

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I do not believe that Trinitarian problems are involved at this stage in the birth of Christianity. The Trinity was an attempt at theoretical formulation by theologians of what was to Peter and the rest a living experience of the living God. As Jews they knew the Father, as disciples they believed they had experience of the Son, who told them they would receive the Spirit. And I suppose, philosophically, one can speak of the Trinitarian concept as the effort to account for the modes of operation of the one, true God who cannot be less than personal, and who is concerned with, and active in, the world of his creation. Or at least this is how I have always thought of it.

May I also say that "Son of Man" is not itself a debate about these matters, though it may raise them. Basically it is an attempt to reconstruct the life of Jesus as a man against the background of his tormented times and rather to let the divinity shine through, if one finds it there, than to assert it dogmatically. Which is to explain that though I am passionately involved, "Son of Man" is not a polemical affair. I say this because an author sometimes fears certain kinds of debate about what he writes. In brief answers he can caricature his own case while he knows that for some debate about his book can take the place of the book itself. Let me say, however, how grateful I am to you for opening your columns to me in this courteous and friendly way.

Correspondence

Letters should be addressed to the Editor, "The Inquirer" 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Religious Integrity

Sir: Verona Conway suggests that it is more important that the "Unitarian idea should come to pervade the thought of thinking men than millions of people should label themselves members of Unitarian congregations". Surely this is begging a vital question ? What is most important is that what people—especially theologians and ministers of religion believe they should clearly and unequivocally declare.

I personally know many ministers of religion, as well as educated Christian laymen who think very much as myself on matters of religious belief but yet continue to "subscribe" to doctrines and creeds which make nonsense of any Unitarian or Universalist thought they may engage in privately. I personally regard "subscription" of such thinkers to orthodox Christian theology as nothing better than mental dishonesty.

It is such equivocation that leaves the ordinary thinking man mentally confused and impatient. The thinking of these philosophers and theologians is, as I once dared myself to say to the late William Temple—then Bishop of Manchester—a kind of bridge between reason and error, truth and untruth, by which they can mentally cross over at will from the world of reason to that of superstition and unreason. To the theologian their mental agility may be very thrilling to observe, but it leaves the man in the street unimpressed. When thirty years ago, I put behind me any idea of further service in the Church of England because I could not honestly subscribe to the Anglican articles and creeds, I was told by a then very well-known Anglican minister (for whom I still retain a deep respect and affection) that I was making a great mistake. When he was about to be ordained, he told me, he discovered that his actual beliefs were much the same as those of my own, that I had just stated to him. But his Bishop told him not to make any hasty decision. "Go home", he said "and pray for guidance".

And that, I remarked, you were guided to change your beliefs. With a humorous grin he replied, "My boy, I've never given the creeds another thought. The good Lord told me that my job was in future to preach the social gospel." And preach that he did most effectively in the Church of England.

The words of the creeds became to him beautiful, poetic, historical symbols, "Just that and nothing more". In 1662 however the Act of Uniformity drove out of the Church of England very many honest thinking Christian ministers who could not make statements of belief which they accepted only historically, symbolically or metaphysically.

Next year, in 1962 when we celebrate the tercentenary of the Act, and the courage of those who dared to defy it, I venture to suggest that we stress the urgent need of the mental honesty of the 17th century to be brought into the Christian Church of the 20th century.

Yours, H. W. Kendall
Lincoln.

Germany

Sir: As an old student of the German question I have been particularly interested in your comments on the Berlin crisis, but I find I must join issue with you on your assessment of the situation.

The Potsdam and Four Power Agreements provided for the preparation of a peace treaty and, pending that, for Four Power control of Germany as a whole on the basis of demilitarisation and democratisation. These undertakings have not been carried out owing to a long series of unilateral actions by the Western Powers. The division of Germany into two states and the present Berlin situation is a result of this separatist policy and the action of the German Democratic Republic in protecting itself from the misuse of

the Western Sectors of Berlin in the interests of the militaristic and revanchist aims of the Bonn Government appears to be a regrettable necessity.

Hatch End, Middx. Yours, F. W. Adams.

The I.A.R.F. Collection at Davos

Sir: It seems to one member of the International Congress at Davos that the account given by the Rev. A. B. Downing of the Business Meeting and the collection taken at it is somewhat unbalanced. It implies three things: (1) that there is something not "liberal" about the method chosen—that of making a direct appeal to the generosity of those present; (2) that the Rev. John Kielty was personally responsible for the method chosen (perhaps this implication was not intended); and (3) that on the whole the Congress members objected to the collection.

On the contrary, although one Swiss officer of the I.A.R.F. (not "the Swiss") expressed his objection to "this Salvation Army method", I cannot see anything wrong, un-Unitarian, or non-liberal, in making a direct appeal to personal generosity when an acute financial need is announced. As a member of the I.A.R.F. who enjoyed and valued the Congress, I felt that if the organisation of these conferences is running the Association into debt, then the first appeal is rightly made to those who have the enjoyment of attending them. It may be that the Association ought to have charged a higher conference fee in the first place, but having miscalculated, it seemed to me justified in asking me, among others, for a contribution. We were asked only for what we could afford, and if we were insolvent at the end of our trip abroad there was no obligation to contribute.

Secondly I assume that the Rev. John Kielty was chosen to make the appeal because he had the right manner for the job, and not that the appeal was "his show".

Thirdly, I was not made aware of any general objection to the collection. We did not expect our Swiss friends to be prominent contributors, because they had borne the expense of much hospitality which this collection gave us some chance of compensating. And, in fact, some of us enjoyed the interlude as a gay oasis amid the aridity of much business. The important criticism that I did meet (and I agree with it) was the criticism that the meeting was allowed to go on far too long without adjournment, so that the Mayor of Davos was kept waiting for well over half an hour beyond the time for his reception of the I.A.R.F. Executive and others. This does not mean that there should have been no collection during the meeting (which was the psychological time for it) but that attention to timing should have been observed, and if necessary the meeting should have been adjourned in time for the Mayoral Reception, and continued later, no matter what the inconvenience to delegates.

Chesterfield. Yours, etc., Arthur W. Vallance.

Sir: I must confess that I was somewhat taken aback by the tone of Mr. Downing's report of the General Assembly of the I.A.R.F. and the implication that the appeal for funds made by Mr. Kielty was somehow deplorable. I, for one, had no difficulty in mustering such British phlegm as I may possess nor was I overwhelmed by embarrassment; in fact, I found that part of the meeting a refreshing contrast to the tedium of one or two of the earlier Sessions. But it should be emphasized that the appeal for funds, unusual though it may have been, had the backing of the Executive. I was present, by invitation, along with other non-members, at a meeting of the Executive which discussed the critical financial position of the I.A.R.F. It was clear that two things were needed—first, a much higher annual income to enable the I.A.R.F. to maintain, with reasonable efficiency, its present restricted activity, and second, ready money to tide it over the next few months. The meeting agreed, as far as I can remember, without a single dissentient voice, that Mr. Kielty should make an immediate appeal for funds. It may have been unorthodox, but it was extremely effective. No one is suggesting that it should become a permanent feature of the I.A.R.F. General Assembly, but it is undeniable that it brought the situation home to a good many people far more vividly than the earnest appeals for increased support that have been a feature of the Assembly for as long as I can remember and which, alas, have fallen so often on deaf ears.

It should also be mentioned, purely as a matter of fact, that Mr. Kielty is not appointed by British Unitarians to represent them on the I.A.R.F. Executive. The Committee does not consist of nominees of the various national groups; it is elected, triennially, by the I.A.R.F. General Assembly itself.

Manchester 14. Yours, etc., F. Kenworthy.

Animals' Day

Sir: St. Francis' Day, 4th October, has now become recognized in many parts of the world as Animals' Day and I am writing on behalf of this Conference to ask if you would be good enough to draw the attention of your readers to this Day? We feel sure that those who are responsible for arranging religious services will wish to devote some prayers and perhaps an address to the needs of animals and to the responsibilities of Man towards them. Individuals also may be interested in prayers suitable for public or private devotions and we shall be pleased to pass requests for these on to those of our member-societies who publish them.

c/o 7a Lamb's Conduit Passage, London W.C.1 Yours, Margaret P. Williams *Hon. Secretary*

Induction at Southport

The Rev. L. Chandler was inducted to the ministry of the Unitarian Church, Southport, on September 3rd. The charge to the minister was given by the Rev. E. B. Short, of Ullet Road, Liverpool, the charge to the congregation by Dr. P. N. Tindall, of Toxteth, and the service was conducted by the Rev. A. J. Long of Unity Church, Bolton. The welcome meeting later was well attended and included the Vicar of St. Paul's. Speeches of welcome were given by representatives of the Southport New Synagogue, the Society of Friends, and the First Church of Christ, Scientist, and by a number of Unitarian representatives.

Letters of greeting were received from other bodies. The right hand of fellowship was given to Mr. Chandler after the service, by the Chairman of the congregation, Mr. A. P. S. Heale, M.A.

NEWS FROM SOUTHERN DISTRICT

The Founder of Ringwood Meeting House

The Autumnal meeting of the Southern District Unitarian Women's League, held at Ringwood on 29th August, could be termed paradoxical; for the weather was of mid-summer heat and radiance, and the meeting included a good assembly of menfolk, who were none-the-less welcome, and made it seem like a Southern Unitarian Association rally. Newport and Portsmouth joined forces and hired a coach and we of Southampton contingent, travelling by bus, passed them in the New Forest, having a fresco lunch on the grass verge. Presided over by Mrs. Olive Leighton (District League President) business was dealt with, including suggestions for Tercentenary celebrations in 1962; followed by a devotional service, and a very fitting address delivered by Miss Mabel E. Lay—a member of Ringwood Unitarian Chapel—on the trial and martyrdom of Lady Alicia Lisle.

It was a very appropriate theme, as the tercentenary of Unitarianism approaches, for "Dame Alicia Lisle"—a lady in her own right, of Moyles Court, Ringwood, which she inherited from her father—was a founder in 1672 of Ringwood Unitarian Meeting House and a subsequent supporter. Her husband, Col. John Lisle, was attached to the Duke of Monmouth's forces, and, on the latter's defeat at Sedgemoor, fled to Switzerland with a price on his head; here, he settled amongst Lutherans, but was murdered on his way to church at the instigation of a daughter of Charles II.

Later, Charles II had issued an order permitting licensed premises for religious service and hospitality to ministers, but such licence was not granted to Moyles Court or dissenting ministers. Lady Alicia Lisle, having returned from London, was approached by one, James Dunn, a baker of Warminster, to lodge for the night a fugitive minister, Rev. John Hicks, and his friend, to which she agreed. However, treachery by rustic spies brought about the arrest of Lady Alicia Lisle and Rev. John Hicks, by Col. Penruddock and his men, who had surrounded Moyles Court. The prisoners being removed to the jails of Winchester and Salisbury, respectively. At Winchester Assizes Lady Alicia had the painful honour to be the first victim tried by Judge Jeffreys at his Bloody Assize, on a "charge of having harboured two fugitives from Sedgemoor". She affirmed that she knew John Hicks as a minister, probably absconding, having preached in unlicensed premises. The sentence passed on Lady Alicia Lisle by Judge Jeffreys was "that she be burnt alive at the Market Cross in this place, today" (2nd September, 1685).

Horrified clergy in Winchester protested against this cruel sentence, but only succeeded in getting it altered to one of beheading. Thus did Judge Jeffreys pass on his shameful way to his Bloody Assizes. Despite her 68 years, Lady Alicia Lisle met her ordeal with serene courage; her headless body was given over to her relatives and friends, and was interred in Ellingham Churchyard, two miles distant of Ringwood. It is worthy of mention here that the members of Ringwood Unitarian Women's League commemorate each anniversary of the martyrdom of a Unitarian woman, and her courage, by their pilgrimage to her grave, with flowers, on 2nd September. Mrs. O. Leighton expressed the thanks of the meeting to Miss Lay for her interesting and informative address. Interesting comments on the address were added by Revs. Lawrence Redfern; John R. Sturges and others.

M.H.F.

THE CALENDAR OF THE CHURCHES

SUNDAY, SEPTEMBER 24, 1961

ABERDEEN, Unitarian Church, Shiprow Street, 11 and 6, Supply
ABERYSTWYTH, New Street Meeting House, 11, Supply
AINSWORTH, Unitarian Church, Rhowsley Road, 3, and 6.30, Rev. A. J. LONG
ALTRINCHAM, Dunham Road Chapel, 11, Rev. F. B. GODFREY, 6.30, Rev. S. MORROP
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 6.30, Rev. SIDNEY SPENCER
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30, Rev. Dr. JOHN MCLACHLAN, 7, Rev. A. M. BELL
BENNETT'S GREEN, Old Meeting House, 11, Mr. C. S. DENCE
BILLINGHURST, Free Church, High Street, 11, Rev. Dr. A. BELDEN
BIRKENHEAD, Unitarian Church, Clive Road, 6.30 (October 1) Supply
BIRMINGHAM, Church of Messiah, Broad Street, 11, Rev. H. L. SHORT, 6.30, Mr. D. WIGMORE-BEDDOES
BIRMINGHAM, Waverley Road, Church and Hurst Street Mission, Small Heath, 6.30, Rev. JOYCE HAZLEHURST
BLACKPOOL, North Shore, Dickson Road, 11 and 6.30, Rev. E. W. DEAKIN
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. FRANK LOWE
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. F. SIDWELL PRICE
BOLTON, Unity Church, Deane Road, 10.30, Rev. A. J. LONG, 2.30 and 6.30, Rev. B. GILL
BOLTON, Walmsley, 3, and Halliwell Road, 6.30, Supply
BOSTON (LINCS.), Unitarian Chapel, Spain Lane, 6.30, Rev. HENRY HALL
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. S. P. WHITEHOUSE
BRADFORD, Broadway Avenue, 3.15, Supply
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK
BRIDGWATER, Christ Church, Dampier Street, 3, Sunday School, 6.30, Rev. WM. MILLAR
BRIERLEY, Unitarian Chapel, 11, VACANCY
BRIGHTON, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BIRTLES
BRISTOL, Oakfield Road, 11, Rev. A. H. BIRTLES, 6.30, Mr. R. L. NICHOLSON
BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Supply
CARDIFF, The West Grove, Unitarian Church, 6.30, Rev. T. J. JONES
CHATHAM, The Church of the Great Companions, Hammond Hill, 3, Mr. JOHN PICKSTON
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Sunday School, 6.30, Rev. PRIESTLEY PHILLIPS
CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Supply, 6.30, Rev. E. H. SHAW
CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Rev. A. W. VALLANCE
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TWIGG
COVENTRY, Great Meeting House, Hertyhead Road, 11 and 6.30, Rev. F. H. MORRIS
CROWN, Free Christian Church, Beech Street, 6.30, Supply
CRUWYSBONE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKEN
CROYDON, Unitarian and Free Christian Church, Friends Road, 11, Rev. R. B. GIBBS
DENTON, Wilton Street Chapel, 11 and 6.30, Harvest Services
DERBY, Friar Gate, Unitarian Chapel, 6.30, Mr. E. COULSON
DITCHLING, Old Meeting House, 10.45, Rev. BASIL VENEY
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. ALEC L. FINDLOW
DOVER, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. PHILIP WHITEMAN
DUBLIN, Stephen's Green West, 11.30 and 7.30, Rev. F. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. N. KINGHAM
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. KENNETH WRIGHT
DUNDEE, Unitarian Church, 53, Commission Road, 11, Rev. DOUGLAS WEBSTER
EDINBURGH, St. Mark's Church, Castle Terrace, 11, Rev. F. KENNEDY-BEY
EXETER, George's Meeting, South Street, 6.30, Rev. Dr. F. D. Meyer-Kluge
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street, Unitarian Church, 11, Rev. ALLEN KIRBY
GLOSSOP, Victorian Street, 2, Sunday School, 10.45, Mr. F. HALL, 6.30, Mr. S. RAY
GLOUCESTER, Barton Street, 3, Rev. JOHN M. QUINN
GODALMING, Meadrow Chapel (Farncombe), 6.30, Rev. G. MABEL BEARDS
GUILDFORD, Ward Street Church, 11, Rev. J. ERIC JONES
HALE CHAPEL, Hale Barns, 10.45, Rev. GLYN J. PRICE, 6.30, Supply
HALIFAX, Northgate End, 10.45, Rev. FRANK WALKER
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Miss G. L. KNIGHTON
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. E. A. DAVIES
HORSHAM, Worthing Road, 11, Rev. J. MARTIN HALL
HUDDERSFIELD, Fitzwilliam Street, 6, Rev. FRANK WALKER
HULL, Unitarian Church, Park Street, 6.30, Supply (also 11, every 1st and 3rd Sunday)
HUNSLET, Unitarian Church, Joseph Street, Leeds, 3, Rev. B. L. GUILLAND
KENDAL, Market Place, Unitarian Chapel, 3 and 6.30, Rev. T. E. NUTTALL
KIDDERMINSTER, New Meeting House, 11, Rev. DUDLEY RICHARDS, 6.30, Rev. EDGAR W. BELL
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. ALBERT SMITH
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. BRIAN L. GUILLAND
LEICESTER, Newarkenagh Road, 11, Junior Church, 6.30, Supply
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. A. B. DOWNING
LEWES, Westgate Chapel, 11, Rev. JOHN KELLY
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KNIGHTBALL
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. Dr. P. N. TINDALL
LIVERPOOL, Booth Free Church, 11, Rev. C. A. PITER
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KEIR MURRAY
LIVERPOOL, Gateacre Chapel, 11, Rev. ERIC PHILLIPS
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. C. A. PITER
LIVERPOOL, Hope Street, 6.30, Rev. ERIC PHILLIPS
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. BARD SHORT
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LONG
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Mr. JOHN WILSON
LONDON, Brixton, Effra Road, 11, Rev. B. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. GRAHAM SHEPP
LONDON, Forest Gate, Upton Lane, 11, Miss E. M. BOWDEN
LONDON, Golders Green, Hoop Lane, 11, Miss M. K. GARDY, 6.30, Mr. C. S. DENCE
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 11 (Family Service) Rev. R. E. GOODHEAD
LONDON, Hampstead, Rosslyn Hill, 11, Rev. ROBERT TAYLOR
LONDON, Hanwell High Road, 11 and 6.30, Rev. T. E. DUDSON
LONDON, Islington, Upper Street, 6.30, Rev. A. V. FOX
LONDON, Kilburn Unitarian Church, Quex Road, 11, Rev. A. V. FOX
LONDON, Lewisham Unitarian Church, High Street, 11, Dr. JAMES GIBSON
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. A. PEACOCK
LONDON, Richmond Free Church, Ormond Road, 11, Rev. WALTER M. LONG
LONDON, Strand Unitarian Church, Essex Hall (opposite Law Courts), 6.30, Dr. JAMES GIBSON
LONDON, Stratford, West Ham Lane, Unitarian Church, 6.30, Rev. R. H. ROBERTS
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. ARTHUR PEACOCK (also 6.30 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Hampstead, Rosslyn Hill, 2nd and 4th Sundays 6, Rev. T. L. JONES
LONDON, Welsh Church, Unity Church, Newington Road, 6.30, Rev. R. E. GOODHEAD
LYTHAM ST. ANNES (Annsdell), Channing Road, 11, Supply
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Rev. PETER JONES
MARSTON, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON
MALVERN, Friends' Meeting House, Orchard Road (by permission) 3, (third Sunday of each month)
MANCHESTER, Blackley, Unitarian Chapel, Chapel Lane, 2.45 and 6.30, Rev. M. BONNER
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. C. H. BARTLETT
MANCHESTER, Failsworth, Pole Lane Chapel, 10.45 and 6.30, Rev. DONALD MILLS
MANCHESTER, Gorton, Reddish Church, Hyde Road, 10.45, Rev. MAURICE BONNER, 6.30, Rev. F. COTTER
MANCHESTER, Monton Church, Eccles, 10.45, Rev. W. H. WARING, 6.30, Lay Preacher
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Supply
MANCHESTER, Platt Chapel, Rusholme, 6.30, Lay Preacher
MANCHESTER, Rusholme Street, Mission, 6.30, Supply
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. SYDNEY H. KNIGHT
MANCHESTER, Withington Road, Chorlton-cum-Hardy, 11, Supply
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. JOHN GILL
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31, Stockport Road, 11, each Sunday
MELBOURNE, Free Christian Church, 6.30, Rev. LAWRENCE HALLWORTH
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. JOHN STORER
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 2 and 6, Rev. F. W. BARR
NEWPORT, Isle of Wight, High Street, 6.30, Mr. DEREK STERMAN
NORTHAMPTON, Kettering Road, 11, Rev. J. HAZLEHURST, 6.30, Dr. D. ARTINGSTALL
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GOSS
OLDHAM, Lord Street Chapel, 10.45, Miss A. MIDDLETON, 6.30, Dr. V. M. CONWAY
OXFORD, Manchester College Chapel, 11.30 (next service October 1)
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30, and 6 Rev. J. MCCLELLAND
PARK LANE CHAPEL, nr. Wigan, 11, Rev. GORDON L. CLARKE, 6.30, Supply
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30, Rev. J. R. BLACKBURN
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. DUNDLE
PORTSMOUTH, John Pound's Memorial Church, High Street, 11, Junior Church, 6.30, Rev. JAMES R. STURDEE
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. L. HALL
RINGWOOD, Hants, The Meeting House, 6.30, Supply
RIVINGTON CHAPEL, nr. Horwich, Lancs., 3, Rev. R. I. PRITCHARD
ROCHDALE, Blackwater Street, 10.30, Rev. F. W. BARR, 6, Supply
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Supply
SALE, Atkinson Road, 11, Supplies
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Rev. G. W. PARKINSON
SHEFFIELD, Attercliffe, 6.30, Mrs. F. SORELL
SHEFFIELD, Fulwood Old Chapel, 11, Supply
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. P. BAKER MORRIS
SHEFFIELD, Upper Chapel, 11, Dr. F. T. WOOD, 6.30, Miss A. BROOK
SHREWSBURY, High Street, Unitarian, 11, Supply
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. GORDON L. STUART
SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Rev. H. CHARTRES
SOUTHEND-ON-SEA, Eversley Road, 6.30, Mr. G. E. PRENTICE
SOUTHPORT, Unitarian Church, Portland Street, 11 and 6.30, Rev. L. CHANDLER
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. DEREK SMITH
ST. HELENS, Corporation Street, 6.30, Rev. G. L. CLARKE
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. WILLIAMS (also 11, Second Sunday in the month)
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. SIMPSON
SWANSEA, Pentyrch Free Christian Meeting House, 11, Rev. L. BAKER SHORT
SWANSEA, Unitarian Church, High Street, 6.30, Rev. L. BAKER SHORT (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 6.30, Lay Preacher
TAUNTON, Mary St. Chapel, 11, Rev. WM. MILLAR
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. E. D. DAVIES
TONBRIDGE, Unitarian Church, 10.45 and 6, Mr. J. C. TURNER
TORQUAY, Unity Church off The Terrace, 11, Mr. A. CROSS
TROWBRIDGE, Cossigny Unitarian Church, 11, Rev. SIDNEY SPENCER
WALLASEY, Memorial Church, Manor Road, 11, Rev. E. H. SHAW, 6.30, Mr. A. S. PATTERSON
WALSALL, Unitarian Free Church, Stafford Street, 11, Rev. R. J. WILLIAMSON, 2.30 Sunday School (Service, 6.30, last Sunday in month)
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. ERIC WILD
WARWICK, Unitarian Chapel, High Street, 7, Rev. H. MACLEOD
WATFORD, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month) Miss M. K. GARDY
WEST BROMWICH, Lodge Road, 10.45, Children's Church, 6.30, Rev. R. J. WILLIAMSON
WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE JOHNSON (also 6.30, First Sunday in the month)
WHITBY, Flowergate, 2.30, Rev. G. W. PARKINSON
WILMSLOW, Dean Row, 10.45, Rev. STANLEY R. BUTLER, Styal, 6.40, Rev. STANLEY R. BUTLER
YORK, St. Saviourgate Chapel, 6.30, Rev. E. PENN

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., Essex Hall, 1-6 Essex Street, Strand, London, W.C.2.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Supply
MELBOURNE, Unitarian Church, Collins Street Place, C.2., Unitarian Half Hour broadcast, 4.15. Services, 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. JAMES
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. PERTHSHIRE, 132 Duke Street, Southborough, West Australia
SYDNEY, Community Church, Austin Road, Seaford (Via), S.S. weekly at 10 a.m. Public Worship, fortnightly, 2.30 p.m. Minister: Supply
SYDNEY, New South Wales, Unitarian Church, 19 Francis Street (off College St.), 7.15, Supply, Manse Telephone LX 5323
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister: Supply. Meetings as advertised.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. LEONARD MARSH
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. JAMES H. MORGAN
VANCOUVER, B.C., Unitarian Church of Vancouver, 1550 Tenth Avenue West, 9.30 and 11, Rev. A. P. HEWITT

NEW ZEALAND

AUCKLAND, Unitarian Church, Pomaroy Road, 10.30, Children's Programme, Mr. M. J. WEBB
WELLINGTON, Service suspended—Enquiries—Mrs. Warren, Tel. 46-272

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School, 7, Service, Supply

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Lady Woolton

The death of Lady Woolton on September 13th has taken from our midst a vivid personality. Born in Manchester which she loved, she embodied some of the finest elements in our northern character—warm-hearted, homely, generous, direct and full of humour.

If ever genuineness informed a human spirit, it was hers, and it was her outstanding characteristic that she dared from first to last, in the midst of the honours that crowded upon her and her husband. Simply to be herself, without even knowing that in so doing, she was manifesting a high degree of courage.

It was at Manchester University that she first met her husband when she was the secretary of the Sociological Society, and it was there that she introduced him to James Mallon who later became head of Toynbee Hall. Her chief interests were in social betterment and the improvement of the status of women in industry and in social life, and in the course of her work at the University Settlement in Liverpool she devoted herself to movements and causes which were then in the pioneering stage. Her marriage to Frederick Marquis, therefore, was not only a union of loving hearts but of kindred minds, and through almost fifty years of married life, they were devoted to each other, to their home and family and to the causes they had at heart. Richly endowed with sound common sense and practical judgment, she had a great organising ability, and through determined in any task she undertook, her mind was flexible, and eloquency, the refuge of the weak, was far from her. But in her comments she was invariably direct and terse. At home in the committee room, she was not quite so much at home on the public platform and cared little for effect or applause. But she was always pleased when she was given the appreciation of her labours by those for whom she had laboured.

As we look back over the passage of the years, what stays in our minds, is not so much what she did, as what she was. During their years in Liverpool, she and her husband were regular attenders at Ullet Road Church and deeply interested in its life as far as public duties permitted. And they found there a congenial religious life, and some of their closest friends. Lady Woolton has gone from us, respected by a host of people and loved by many, and in our hearts a glad sound comes with the setting of the sun.

Servant of God, well done!

Lawrence Redfern.

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Golden Wedding

Cooper-Strculger: On 23rd September, 1911, at Highgate Hill Unitarian Church. James Shelton Savage Cooper to Ethel Middleton Strculger. Present address, 7 Woodlands Avenue, London, N.3.

Death

Farrar.—On September 10, 1961, at St. Elmo Rest Home, Poulner, Ringwood, Margaret Dorothea, beloved wife of Harold Farrar, passed peacefully in her 87th year.

Resignation

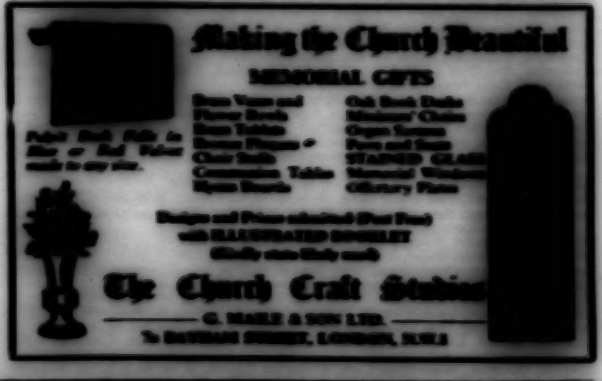
At a meeting of the Bangor Presbytery recently permission was given to the Very Rev. J. William Dyer to resign the pulpit of Killinchy Church at the end of October. In view of his work as Moderator of the N.S.P.C.I. and the inauguration of the Old People's Benevolent Fund it was suggested that he should be appointed Minister-emeritus of the Church.

Farewell Service

The Reverend Eric Phillips preached his farewell sermons at the Church of Our Father, Rotherham, on Sunday, September 3rd before leaving to take charge of our churches at Gateacre and Hope Street, Liverpool.

After the Evening Service Mr. F. L. Smith, chairman of the congregation, presented Mr. Phillips with a cheque from the members of the church, and Miss E. Ollerenshaw gave Mrs. Phillips a handbag from the ladies of the congregation.

After the old age pensioners' service in the afternoon, Mr. Phillips received a brief case in recognition of his services to their branch.



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